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MARCH, 1913

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THE KOREA MISSION FIELD



MEMBERS OF N. PRESBYTERIAN MISSION

SEOUL

KOREA

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PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

EDITOR.—LILLIAS H. UNDERWOOD.

ASSOCIATE EDITOR.—H. H. UNDERWOOD.

BUSINESS MANAGER.—Mr. GERALD BONWICK, the Tract House, Seoul.

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Mrs. BONWICK, 28 Weston Park, Crouch End, London, England.

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NOTES AND PERSONALS.

On Christmas evening, at a service at the Central Church at Pyeng Yang, a hundred or more new believers stood up to signify that they had determined to follow the Lord Jesus. During the meetings of the week about a hundred more were added to the number, and eighty more at the North Church. A unbeliever who attended the meetings was so much interested in what seemed to him so unbelievable a movement, that he called on Kil Moksa, the pastor of the Church, and asked him why it was that so many were willing to adopt the new religion, when so many of the leaders were in trouble.

It has been reported that in Syen Chun, the attendance at services had fallen off from 1,200 or 1,500 to 300. The fact is that the attendance is almost as large as before; perhaps two hundred or more feel it necessary to stay home to care for the houses, as it is felt that it is hardly safe to leave them empty and alone while the whole family attend Church. Taking this into consideration it may be safely said that the Church attendance shows no shrinkage that indicates any loss of interest at all.

The Second Church at Taiku received a fine group of a score or so of Catechumens and several Catechumens were admitted to full membership and were baptized, at the Sacramental Service on January 26th.

We regret to have to say that Dr. Hirst of the Severance Hospital in Seoul has been suffering with a very severe attack of lumbago. He was taken ill very suddenly on his way back from attending a case in Pyeng Yang and had to be carried from the train on a stretcher.

Not only was Dr. Hirst himself sick but his little son has been suffering from pneumonia.

Miss Pieters of Japan has been visiting Dr. and Mrs. Hirst, in the hope that the bracing climate of Korea may make unnecessary a trip to America, which it was at first thought she would have to take in order to effect a complete recovery from nervous breakdown. We hope to be able to announce in our next number the complete recovery of all three of the patients.

Dr. Daniels of Chunju has been visiting in Seoul recently and as always, we are glad to see Dr. Daniels among us, but we fear that his enjoyment of the visit has been entirely spoiled by his loss in the South Gate station of the sum of 250 yen. All will sympathize with the Doctor in this unusually severe loss.

We hasten to congratulate the Pyeng Yang School for foreign children on having secured the very effective services of Miss Moseley, as temporary matron of the school. She has already taken up her duties and we have heard widespread expressions of the deepest satisfaction in her work.

We feel ourselves happy to be able to announce to those who may not have already heard the good news, the engagement of the Rev. Mr. Kagin of the Northern Presbyterian station in Chunju and Miss Johnstone of the Southern Methodist workers in Songdo. While we sympathize with the Southern Methodists in their coming loss we congratulate not only Mr. Kagin but the Presbyterians who are receiving so valuable an addition to their force.

The second day of the new year saw the beginning in Seoul of the Presbyterian Bible Institute for Women. For this its first term a session of only six weeks is planned but as the work develops and experience shows the way, a fuller organization is expected.

On Saturday, Jan. 25th a little son was born to the Mr. and Mrs. Loyd Snyder. We congratulate the Y.M.C.A. on its promising new member.

We have to add to our list of Station associates the names of Mrs. McCune of Syen Chun, Dr. Mills of Taigu, Mr. Billings of Pyeng Yang (M. E. Mission) Mrs. Hoffman of Kangai, Mrs. P. L. Grove of Hai Ju.

The Rev. Fredrick and Mrs. Vesey returned to Korea late in December last after an absence of some months in England, and are now associated, with the S. Methodist Mission, in Seoul. During their visit in the homeland Mrs. Vesey was called upon to suffer the sad loss on Sept. 29th of her father, Mr. Burnham in whom Korean Missions have been also bereaved of a warm friend. The work here lay very near his heart and was remembered in his prayers till the end. Not a few of our missionaries knew him personally, and have been entertained at his home. The friends of Mrs. Vesey sympathize most sincerely with her in this loss, while at the same time they cannot but rejoice to see two such workers return to the crying needs of our hard pressed missions.

The Rev. Dr. Mills who has lately arrived in Taiku although he cannot speak Korean, is not to be a mere spectator of Korean work, but is lending a hand in a very effectual way.

At the request of the Northern Presbyterian Mission Executive Committee he is arranging to take charge of what we hope will be a very attractive feature of the Field.

Once every two months, he plans to send a special station letter of one or two pages, giving in short notes from each branch of the work, all the news of special interest concerning the particular station of which he writes, taking by turns each station in the Presbyterian Mission. The members of said station having given Dr. Mills the names of their friends in America, the Field will so far as its funds will permit, pay for extra copies to send to such of them as do not already subscribe.

We have to thank the Executive Committee and Dr. Mills for the *thot'* and its materialization, and would urge upon our other missions, a similar action, only we would remind all, that *this will be only once a year for each station*; and we hope very much, all will remember, that it will occupy even then only a few pages at most, and that "The Field" is *not only always open to everything interesting about our work from all stations*, but wide open, in the same sense as are the mouths of very hungry young birds.

Although a friend has some funds, by which the cost of these extra copies will be met, and perhaps also part of the postage, for a time at least, members of interested stations, will probably be called upon to pay a part, if not all of the necessary extra postage in sending the extra copies to their friends.

We beg our readers to peruse this notice *with care, and not to think that this extra page or so, inserted six times a year, can by any possibility, take the place of the regular contributions from all over our missions, which we need just as much as ever, from every station in Korea.* Dr. Mills is only undertaking to give a special inducement to the friends of the various stations in the home land to read the Field.

NOTICE FROM CHRISTIAN NEWS.

The following notice to missionaries comes to us from the managers of the "Christian News."

Dear Friends :—

In order to make the carrying on of the "Christian News" (Yesu Kyo Bio-bo) a possibility, the Committee in charge makes the following offer :—

To every Colporteur, or person authorised by a missionary to collect subscriptions, 10% of the receipts will be given, the remaining 90% with the names and addresses of the donors to be sent to the "Christian News" office (Keui-ik Mok-sa, Yon-dong, Seoul).

Will you kindly see that some Korean representative has this matter in hand, and is seeking to get subscriptions. The present period, with its limitations, is a specially difficult one through which to carry on the publication.

With best regards and good wishes for the New Year,

Sincerely yours,

H. G. UNDERWOOD.	} Committee.
KIM CHONG SANG.	
J. S. GALE.	

NOTICE FROM FIELD.

In the interest of the Field the following notice is inserted :

A small fund has been placed at our disposal for the purpose of sending out Free Sample copies of the "Korea Mission Field" to a considerable number of possible subscribers during the next few months. I shall be much obliged, therefore, if readers will favor me with the Names and Addresses of a number of friends at home who might be sufficiently interested to become permanent subscribers, were we to send them free copies for, say, three months, with a circular letter setting forth our scheme. We are exceedingly anxious to increase the circulation of the "K.M.F."; it ought to be doubled, and with kind co-operation in this way we hope to add largely to our list of subscribers.

ANNUAL VOLUME OF THE "K.M.F." We are in a position to supply a small number of Bound Volumes of the "Korea Mission Field" for 1912, handsomely bound in half-leather with gold lettering, price 2.00 yen* inclusive. Friends desiring their own monthly parts bound in the same style can do so at a charge of ¥1.10 per yearly volume.

GERALD BONWICK, Business Manager.

* * 1 yen equals 50 cts gold.

SCHEDULE AND NOTICE OF LANGUAGE CLASS.

The summer language school schedule has just come to hand, and we know will be read with keen interest, as herewith offered the readers of the Field.

As stated in the last issue of the Field, the dates set for the Union Language School at Pyeng Yang, are June 14 for matriculation and July 10 for closing. The committee would like to have set these dates earlier, but it is not possible to secure the use of the necessary buildings any sooner.

The following daily schedule will give prospective students an idea of what they may expect. Out of consideration of the summer season, but two daily periods have been arranged for, in addition to the Chapel half hour, and the period for Phonetic Drill. A special committee will arrange for frequent social prayer-meetings, and it is hoped that all will come prepared to give as well as get help and inspiration.

ANNIE L. A. BAIRD, Secretary.

PROPOSED DAILY SCHEDULE.

CHAPEL. a.m. 8.45-9.15	SECTION I.	SECTION II.	SECTION III.	SECTION IV.
9.15-9.30	M.T.W.T.F. Phonetic Drill.....Mr. Cram.			
9.30 to 10.20	M. T. W. Methods Mr. Becker T. F. Stories Mr. Stokes	M.T.W. Editorials Mr. Cram T. F. Moonchas Mr. Bernheisel	M. T. W. Stories Mrs. Baird T. F. Grammar & Composition Dr. Reynolds	M. T. W. Practice in Parliamentary Forms Mr. Bernheisel T. F. Editorials Mr. Cram
10.20 to 10.30	RECESS.			
10.30 to 11.20	M. T. Textbook Dr. Reynolds W. T. F. Mark or 련노지귀 Dr. Van Busk'k	M. T. W. Church News Mr. Stokes T. F. Methods Mr. Becker	M.T.W. Moonchas Mr. Bernheisel T. F. Church News Mr. Stokes	M. T. W. Stories Mrs. Baird T. F. Composition & Translation Dr. Reynolds
11.20 to 12.10	For those who wish to take it { Japanese, Rev. Mr. Shioto. { Chinese, Kim Hyeng Chai.			

N.B.—Initials indicate days of week.

NOTE CONCERNING BIBLE SOCIETY.

The British and Foreign Bible Society send the following notice.

CIRCULAR TO MISSIONARIES IN KOREA.

It gives me pleasure to announce that we have secured the services of Mr. Thomas Hobbs, who has been in Korea for two years, for the work of the Bible Society.

His special work will be to assist the Missionaries in the training of the colporteurs working under their supervision. I bespeak for him, your kind co-operation in this very important work. I trust and pray that through our united efforts colportage will be made more effective in putting the Scriptures into the hands of the people amongst whom we labour and in bringing them to a knowledge of God.

Yours in the work,

HUGH MILLER, Agent.

The Bible Society are to be congratulated on so valuable an assistant in their work.

THE EDUCATIONAL SENATE.

BY REV. B. W. BILLINGS, SEC'TY OF EDUCATIONAL SENATE.

The last meeting of the Senate was held in Seoul, December 20th and 21st, 1912. Rev. Jas. E. Adams of Taiku has now become General Secretary and executive officer of the Senate, the understanding being that he will give at least one half of his time to this work. Much time was spent working on a budget of our educational needs to present to the Joint Committee of the Mission Boards in America.

The Senate at a previous meeting had declared itself in favor of one Union Christian College for Korea. At this meeting the question of location was voted on. The vote was five for Seoul and five for Pyeng Yang. The General Secretary was instructed to secure votes of the three absent members and forward the result of the vote to the Joint Committee in New York as well as the result of votes taken on this subject by the various missions. It was also decided "that we shall consider the decision reached by the Joint Committee as final."

REPORT OF TAIKU WORK.

BY DR. THORNTON MILLS.

Christmas was a unique day at Taiku. Three of the ladies had their fathers with them for the holiday season. The first to come was Mr.

Jerome Scott, of White Haven, Pennsylvania who arrived in September to spend a year with Mrs. Bruen.

Then Miss Mills returned a week before Christmas from a stay of a few months in the United States, bringing her father with her from Schenectady, New York. Dr. Mills has come out at the request of the mission and the Board for a few months at least, hoping to be used in such ways as may be possible for a man who speaks English only. He may remain permanently if he finds work that will justify it.

The third father to come was the Rev. T. C. Winn, D.D., of Manchuria who spent a fortnight here with his daughter, Mrs. Walter Erdman and with his son George Winn at Fusan. He has now returned to his home at Dairen.

Other visitors during the holidays were Rev. and Mrs. George Winn of Fusan who stopped with Mrs. Erdman, Dr. and Mrs. Baird of Pyeng Yang who were with Dr. and Mrs. Adams, and Miss Grace Davis of Chongju who was visiting the young ladies. Dr. Albert Bowen who is touring in the Orient spent ten days with Dr. Fletcher. Mrs. W. T. Cook of Chongju and Miss Katherine McCune of Chairyung stopped here a few days only on their way to help in classes opening on New Year's day in Milyang and Andong.

The ordained missionaries and the pastors and the elders of Southern Korea met in Taiku for a two days profitable session beginning the nineteenth of December.

Notwithstanding the extreme weather of midwinter Messrs. Adams Bruen and Greenfield have been out in the country continuously at work with various Bible classes and training men and women for work in the churches. Mr. Bruen went to help in the winter class at Pyeng Yang in January and Mr. Erdman went on a similar errand to Andong at the same time.

Almost up to Christmas day itself Miss Switzer has been out in the country, and soon after the holidays Miss Mills went out to her first class since her return from America. Both are planning to go out again in February.

The station is rejoicing with Mr. Reiner over the good news that Mr. and Mrs. Alexander McPherson of Detroit have given the needed funds for the erection of what is to be known as the McPherson Scientific Building of the Taiku Academy. Part of the building will be used as a Manual Training Department until an adequate building is secured. The site has been chosen and contractors are submitting proposals and the building should be started early in the spring.

The Koreans have raised among themselves 1,000.00 *yen* for the endowment of the primary schools in connection with the city churches, and the missionaries have promised to add 500.00 *yen*, more to the fund. It is proposed to construct a basement under the large city church to be used for school work and the station has asked the mission to ask the Board for permission to sell the present old and unfit building and use the proceeds for this purpose.

In spite of the crop failure and the hard times resulting from it, the Academy is overcrowded and ardent prospective students must continually be refused. Out of their bitter poverty they pay fifty *sen** a month for tuition at the Academy and lesser sums in the lower schools. Most of them can manage this, but how to feed and clothe themselves during the term is an insolvable problem for hundreds of boys in Korea. Mr. Reiner finds work for many of them in the missionaries' homes and gardens and excavating for the new building and grading the athletic field, etc., but many more alas! must be denied the coveted educational opportunity. For those who work, the rule in operation at the great California Universities at Berkeley and Palo Alto applies here, and four hours of daily work will enable a boy to pay his board and other necessary expenses.

A month's work in the wards and dispensary of the hospital cared for 959 cases, for whom there were 34 surgical operations of various sorts, 24 of them being major operations. Supplies have come from the churches of Tacoma and Wilkes-Barre, and funds from the Sabbath School at Coleridge Neb., for the support of a charity bed. The month saw twelve conversions in the hospital. A typical case is that of a boy with a broken arm, who, the very next Sabbath after leaving the hospital, brought his old heathen mother to the church with him and together the boy and mother are praying for and pleading with the heathen father, for the mother too believes now. The present urgent needs of the hospital are \$200.00 for a porch, \$2,000.00 to complete the dispensary building, \$1,000.00 for a new heating plant and \$250.00 to erect nurses quarters.

A story has just come out of an experience a few months ago of one of the dainty little ladies of the station. Her husband was away from home. As she went upstairs one night she was startled to see an old and big gray rat coming down. He seemed entirely unperturbed by the unexpected encounter and came boldly on. Not to be outdone by Mr. Rat the little lady too continued valiantly upward to meet him. Just before they passed she slipped off her shoe and in a twinkling Mr. Rat had gone where the good rats (?) go! Next day she met a friend of the corpse who had probably come to the funeral and clapping the ironing board over him caught him between it and the wall and sent him to his own funeral. In the next few days she met five more of these visitors and quietly killed them all. They none of them visited the traps, nor were molested by the faithful (?) cat! And the plague was unknown in the other houses and disappeared in this one after this experience. How happened it? Were these the reincarnations of chilvalrous old Yangbans of former days come back to protect the solitary Pouine? If so, how must they have enjoyed their reception!

Mr. Erdman reports that there were 39 men enrolled in the class which he carried on for a month beginning the middle of November. By next year it is hoped that this class will have developed into a full grown Bible Institute. The men studied the Bible for four hours daily and did

* One *sen* is $\frac{1}{2}$ cent gold.

very satisfactory work indeed. A few of the men fell sick from the poor food and unsanitary quarters and unaccustomed strain of mental work and two Mr. Erdman sent home because they could not write fast enough to take clear notes, so at the end of the session there were 32 men left. He says:

"It has meant not a little self-denial and hardship to them to spend the month here, most of them living on two meals a day because they could not afford more, and seven at least cooking their own rice and beans in a skillet and living from hand to mouth. Two had secured an empty room near the Academy Building and I found that they were sleeping on a cold dirt floor without fire (the room could not be heated) in freezing weather. It took two days to persuade them that it would be better for them to go in with the other men, the one room where they were all staying being warm and also very crowded. The building where we met for study and where the men stayed was an old mud building, delapidated and about to fall to pieces and would not make a good stable! But these two said they had made a vow to the Lord that they would endure any amount of hardship in order to study the month and they considered that if they went to the warm room they would be going back on their vow. They thought the Lord was testing them to see whether they really meant what they had said and so they wished to prove themselves superior to the cold and privation to demonstrate that they were in earnest! But finally I persuaded them that it would please the Lord better to have them warm and so they could do the best study for Him and that it would be quite bad enough in the room with the other men! One of the men was going to make straw shoes during the class to support himself but when he had worked for two days the companion burned up all his work saying the shoemaking was keeping his mind from the study and that thro the remainder of the month he (the companion) would share his own meager rations with the shoemaker rather than have him do anything other than study during the month! It seemed upon investigation that the companion had provided the money to buy the straw for the other so he had some right to a say in the matter. You can see that the men were interested! The spirit of all the men was excellent and they will all be back again as soon as another session is announced."

THE BROOK BY THE WAY.

BY REV. CORWIN TAYLOR OF KONGJU.

Every missionary expects on taking up work in a foreign field, to give out continually of his very best to all around him, and few are disappointed because of lack of opportunity to do so. On the other hand how refreshing after toil, struggle, and meager results to become suddenly aware that the Holy Spirit is doing his work in the hearts of our Korean brothers and sisters and that in a degree that is truly marvelous.

During a class held recently on one of the Kongju circuits, the sabbath services were especially helpful to all who were present, a spirit of brotherly love and trust seemed to pervade the meeting and when at the close of the evening service, opportunity was given to tell what Christ had wrought in individual lives the climax was reached. As different ones told how they had been raised up from lives of depravity, and of the new song they were singing in their souls, and of the joy they found in serving God, my own heart greatly rejoiced, and with my lips I thanked him who had wrought this.

The testimonies were incomplete for they did not tell of the terrible persecution thru which many of them had come. The first young man who became a Christian in this village was frequently beaten by his infuriated father and that most severely because he clung to the faith. He has not developed into a strong leader like some others but he has remained steadfast and he and his wife live beautiful Christian lives. The second man to become a Christian was very ignorant at the time but he wanted to learn, so selling his cow, (about all he had in the world) he attended Bible class for a month on the money he received for his faithful animal. His knowledge might be questioned by some, but his zeal was not to be mistaken. Together with his wife who is the leader among the women, they are building up a useful body of Christians. He can now read the mixed script Bible and is a diligent working colporteur.

Practically every Christian in the village has gone thru the fire of persecution hence the growth of the church has not been rapid but steady and lasting.

The testimony of the helper who travels this circuit impressed me most, partly because I knew more of his life and partly because he had gone farther on the way than some of the others. He used to be a fortune teller and as such made easily from four to five *yen* per day following the markets. All of this gain was spent however in gay clothing and riotous living. He was the son in his family who received the education and he bade fair to destroy his usefulness, without making the world any better, but the prayers and exhortation of an uncle whom he loved and who loved him at last drew him to Christ and he forsook sin and took up the cross. Since that time he has been falsely accused by the heathen, misrepresented by his own kin folks, and gone thru fiery trials, but in it all, though sore pressed he has held the faith. At the death of his father who was nominally a believer he wished to have a Christian funeral, but having an older brother he was overruled and had to endure all the heathen orgies so repulsive to his soul.

Last summer he was taken with a very severe attack of typhus and for a time his life was despaired of. He called together his family and friends, gave them his farewell message, disposed of his little property and made his will. This done he thought what it would mean to live and preach, and be a help to others for life was as precious to him as to any man of five and twenty, but he said I was not afraid to die for I was ready, my peace was made with God, and if it is his will I will gladly and willingly go.

The Lord saw fit to spare his life however and we trust for many years of useful service.

These testimonies are not exceptional perhaps in any respect for they can be duplicated in hundreds of places all over Korea, but coming at the time they did and from men whom I knew personally they were a means of inspiration and great help to me.

“EYES RIGHT.”

A KOREAN LEADERS ILLUSTRATION.

The leader of the native prayer-meeting was telling of a winter trip and one at least of the listeners began to wonder where we were being led. Speaker and audience arrived at the bank of a river full of floating ice and chopped into menacing waves by a strong wind. The ferry men refuse to put out but at last under strong pressure they push off with a boat loaded to the gunwales and so tightly packed that the passengers are unable to move. Half the journey is accomplished when suddenly there comes a cake of ice and a gust of wind together. The boat keels over and water begins to pour in over the side. Everyone is so tightly packed that it is impossible to move to the other side to right the boat. Suddenly above the confusion rises the boatman's voice “Eyes right everybody look to the right” not realizing what was the purpose of the order but instinctively with one accord all eyes turned to the right. Slowly the boat righted itself and the rest of the trip was accomplished safely. “Thus” said “the leader as concerted action in obedience to the voice of a leader saved all our lives so united looking toward God and concerted prayer and obedience to his voice will be able to secure for us the fulfillment of God's saving promises.”

H. H. U.

He who is false to present duty, breaks one thread in Life's loom.

LETTER FROM KANGKEI.

MRS. C. S. HOFFMAN.

Since I have been appointed official correspondent for this station, it is high time that I wrote you of some of our happenings.

It does indeed seem “out of the world” up here, but we are all busy, happy and contended. Our two itinerant missionaries, Mr. Rhodes and Mr. Hoffman have each made three long trips since the return from Annual Meeting, two each to cover their territories, and the third toge-

ther to hold a Bible class at Chasung, getting home from the latter on Christmas Eve.*

Our town class for both men and women begins next Sunday and we are praying for good attendance and great interest. Just this morning we all received a keen disappointment in the shape of a telegram from Mr. Whittemore, who was to teach in the class here and afterwards assist in one of the country classes. He and Mrs. Whittemore and Neddy started from Syen Chun last Friday, but after a few days were forced to turn back, Mrs. Whittemore being over-fatigued and suffering from the cold. We all felt exceedingly sorry, but really not surprised, for the cold has been intense, somewhere below 20° below zero, no one here has a thermometer registering lower than that. Moreover, quite deep snow has been on the ground since before Thanksgiving, and the passes must be in very bad condition for traveling. It makes the teaching force rather short, since two Korean pastors who had been counted upon, have also not been able to come, however, the classes have been re-arranged, and all is harmonious again.

Twenty-six believers were baptized in the town church last Sunday, making over two hundred baptized members. The church debt is all paid off. A large congregational meeting was held on New Year's Day to elect officers and talk over plans for the coming year.

In the fall, Mrs. Rhodes and I, with the Bible woman, called in many of the homes, and found it of great profit to us, and we believe, to the women. Lately there has been so much sickness throughout the town, grip, diphtheria, etc. not to mention mad dogs, that we thought it better to suspend operations for awhile. Now, we are busy studying for the class.

We are so glad for the sake of our Sunday School that the New Year with new quarterlies has come. There are now three kinds of quarterlies—for the baptized folk, the catechumens and the children. They are something that has been needed for a long time, and they promise to be fine. It means three separate training classes for the teachers; Mrs. Rhodes, the Bible-woman and I each take one among the women, and the men are divided up among the mocksas and the chosa.

Our Bible Institute building is so nearly done that we expect to hold our Bible classes there. It is a pretty, storey-and-a-half building of grey brick, convenient and well-lighted. All we need now is a single woman to run it.

The hospital is doing its share of work as usual. I was over just yesterday and saw two of its interesting cases, one, a little boy whose limbs were so twisted that he will never be able to walk, the other, a girl who had had a common every-day fever, but because her relatives thought her possessed with a demon, they worried her and stuck her through the palms of her hands, so that finally her spinal cord became affected and it ended in paralysis. When she was brought to the hospital she was not able to speak, but given gentle, sympathetic treatment and

* Three months in the country travelling, and living in native huts.—ED.

the right medicine she is almost well and will be able to return home in a few days. Another patient, a man, had had his face straightened from an ugly scar, and was so pleased with the result of the operation that he constantly keeps a looking-glass near him.

Mrs. Bigger is busy making her first impressions on the language. She has proved of great assistance to the doctor in his hospital work.

The station celebrated Thanksgiving, Christmas and New Year's right royally, having a community dinner on each day*. For further social diversion we have a language class every Tuesday evening, (with refreshments). We meet alternately at the three houses. The older members declare that Kangkei is quite populous this winter, with six members to attend meetings.

With best wishes from Kangkei station for a prosperous year for the "Korea Field."

Life is always a dull grind to the man who thinks only of the grist.

CHRISTMAS CELEBRATION AT HOLSTON INSTITUTE.

Miss ELLA SUE WAGNER.

The Birthday of our Savior has again passed. Christmas Day, 1912 has come and gone and we believe that many lives here are richer in love and fuller of joy because they have opened their hearts to Love and are learning that this thing which seeketh not its own, which is more blessed in giving than receiving, this love which is from God is the secret of joy and peace on earth.

The Christmas which is just passed is the first in eight years that the girls of Holston Institute did not receive presents, having a real tree with gifts and a bag of goodies for every girl in the school; and yet looking into their bright happy faces, one could not but know that they were tasting of the real joy of Christmas. These precious girls, many of them poor in earth's goods but not in love, chose to give their presents to girls less fortunate than they.

There are five little country day schools for girls in our territory that have just been started this year. In these five schools there are altogether about eighty little girls, most of whom have never even seen a Christmas tree or received a gift from one.

Nearly a month before Christmas the students held a mass meeting to discuss this proposition. "What can we do for the children in these country schools?" These Korean Christians are always doing something to delight one's heart but I have seen few things that have given me the joy that mass meeting brought to me. How I wished that the friends and loved ones in America who have given so liberally could have

* Community consists of 3 families, leagues away from civilization.—Ed.

heard them too. One said "Year after year friends in America who have never seen our faces have sent us presents at Christmas, why? In Jesus name and because it is more blessed to give than to receive. Now, let us do without our gifts this year and send them to those in the country schools who are so much less fortunate than we." All agreed to this with great enthusiasm and committees were appointed to write letters to the different schools. When the meeting adjourned they sang "Joy to the World" with so much joy in their voices that it showed they were already tasting the blessedness of giving to these near them whose lives are desolate and dreary.

A very pretty drill was the Christmas tree drill. Fifteen girls carried branches of evergreen gayly decorated with tinsel and colored candles, ten others carried long strings of tinsel, and after them came ten candle bearers. The drilling and marching with these was very beautiful and effective, and at the last when the girl in the center stepped on a covered box and the others grouped about it forming one big tree, it was exquisite.

Although the girls had no gifts on this Christmas tree, afterwards big baskets piled high with bright colored bags of goodies, such as Korean children like, dried persimmons, Japanese candy, cakes, and oranges, were brought in and distributed.

After the benediction the parents and visitors of whom there were about three hundred and fifty, were invited to the big primary class room to the sale and exhibition of needle work, knitting and crocheting done by the students during the year. The girls do some very creditable work, such as bags, wool caps, shawls, gloves, "chumonies" purses, wristlets, and jabots of many different kinds.

KOREAN SOUNDS.

MRS. SMITH, ANDONG.

For weeks I have been wondering what would be of most interest to you. Several attempts have not satisfied me, perhaps the present one will not satisfy you. Yesterday two things suggested the idea of sounds—"Sounds I have heard in Korea." I was in the woman's waiting room of the dispensary teaching the Eunmoon class of the Annual Bible school. The women were attempting to read some Bible verses in concert but the bable they made was not unmusical as with one or two exceptions their voices were well modulated and they were so in earnest in their efforts to glean the meaning of the verses through eyes used for almost the first time for the purpose of reading their native language, that it seemed the sweetest of music to their anxious teacher.

But suddenly without warning a whole flock of wild geese, as I thought, settled down in the dispensary compound. It rather surprised me that geese should be on the wing in January but I seemed to hear

even the flapping of their wings as an accompaniment to their shrill cries. As soon as class was over and I could in all courtesy get away from the women I hurried out through the court to see my geese for the cries were shriller than ever but I saw instead a cotton gin! I had seen the cotton balls and knew it was to be prepared for hospital bedding but had not connected the cotton and noise. A woman was turning the machine, a rough wooden cloths wringer with rollers set so close as to prevent the seeds from going through—but Oh! the groans and shrieks as they were torn from the downy bosoms which had been their protection so long. I came home and told my amah of the machine which made the wild goose noise and she saw the comparison at once.

Then last night the school girls gave a program for the benefit of the country women who had come in for the class. Koreans are born orators and after living through a commencement season in Seoul I thought nothing could surprise me, but the pastor's use of the calls of birds and animal sounds, in pressing home Gospel truths did. So these people, who, I hope, have an eye for the beautiful even though they are content to live in squalid surroundings and ruthlessly destroy nature's landscape, also have an ear for the voices of nature.

Their music may not please our ears—and there is scarcely anything so excruciating as the shrieks and wails of one of our sacred tunes being murdered by untrained voices—but to an Oriental ear it is far superior to the finest classical selection ever rendered before rapt Occidental audiences. There is a wierdness in the minor strains and long drawn out notes that is fascinating but at present the keenest impressions I have of native music set my teeth on edge. The beauty of many a glorious sunset and clear moonlight night was shivered into fragments by the shrill discords of a species of horn with drum accompaniment used as a theater advertisement in Seoul. One sound impression of Korea which will be lasting because almost the very first is that made by a native band hired as a tribute of love to welcome a pastor back to his labors and we got full measure, for every speech and prayer was punctuated by a burst of melody (?) American style. But let me hasten to add that the playing of a well trained Korean band at the garden party given last year by Governor General Count Terauchi, earned our hearty praise.

I have never been so deeply stirred by any sounds as by those of the first church service I attended in Korea. The speaker had given an inspiring, soul stirring address to those Pyeng Yang Central Church Christians, 1,700 strong. It was in Korean but we needed no interpreter to feel its spirit. Then pastor Kil said each could pray aloud as his heart dictated. The restrained volume at first was as the rush of a mighty wind vibrating thru a forest. "When thou hearest the sound of going in the tops of the mulberry trees then is God gone before thee." And we truly felt that God was there before us healing the bruised hearts and rejoicing with the glad ones for each ceased as he felt his prayer answered and the sound died away to a mere whisper as here and there some one was wrestling with God in prayer like Jacob of old "I will not let Thee

go except Thou bless me." But at last each waiting heart was stilled and no volume of angel's praise on harp or cymbal could be more acceptable than the "Amen" with which the great company closed the pastor's benediction for it vibrated with the deepest emotions of loving hearts.

To realize how "blessed is the people that know the joyful sound" one has only to compare the "Amen" chorus with sounds of terror and wailings of hired mourners which we heard on Christmas day at the spirit shrine on Nam San.

But to go back to one of our first sound impressions and one quite characteristic of Korea. Our first few nights in Seoul were not nights of peaceful slumber because of the steady rhythmic beats of the ironing sticks from the mud huts below. Faithful wives will work half the night that their husbands may appear the next morning in linen of satiny lustre. It is easy to tell by the number and rapidity of the strokes whether the house shelters one or two women. The washing paddle makes a different noise as the dirty water is pounded from the cloths on a rock by well or stream and if several are working together the intervals of resting will be filled with prattle, perhaps of the "Mikuk Puin" who is watching the work.

When you think of sounds as indicating the industrial condition of the peoples it is a significant fact that women's labor here is harder and more incessant than man's. The Biblical picture of two women grinding at the mill comes before me as I hear the sound of grinding here. One kind of mill consists of two flat circular stones, the upper being fitted with a handle for hand use or a pole if the mill is a very large one run by donkey power. But the dull thud most frequently heard is from a foot power mill. A heavy log is fitted with a pestle on the end and two prongs on the other. It rests on a fulcrum and the operator forces the pestle high in the air and then lets it drop into a depression in rock or earth which is filled with grain. Usually the mill is under a roof and the rope suspended over head serves as a support; If in the open air the operator uses a long pole to steady herself. Either way is sufficiently jarring as to make conversation difficult when a companion shares the labor.

The lazy man's way to prepare his grain is to hollow out one end of a log so as to receive the water of some stream. The log is so arranged with pestle end over the grain that when the trough alternately fills and empties itself the pestle rises and falls on the grain and, as the process is repeated at regular intervals thruout the entire twenty-four hours the grain is finally prepared. The trickling of the water, the creak of the timber, the dull thud as the pestle falls makes a not unpleasing sound.

Korean men, especially if working in union, need some song accompaniment for their labor. These are of various kinds, one foreigner was flattered by hearing himself made the subject of one of them, "Here comes the man with the big nose." My first labor song was heard on the wharf at Fusan as a heavy iron safe was being moved but the novelty was soon worn off in Seoul where so much building and grading was

being done around us. I can see the necessity for the rhythmic guide in carrying unwieldy loads on the shoulders of several men where a single misstep would be disastrous but where the singing takes so much time and energy as to leave the workmen holding a heavy pick high in the air until the proper phrase is reached I long for a quick tempered Irishman to show them what labor really is.

There is yet the message of the bells. The great bell in Seoul marks the old superstitious regime of Korean despotism. Time after time the bell was cast but never successfully until a sorcerer announced that the spirits would not be appeased until a life was sacrificed in the molten metal and the cries of the child are still heard in the tones of the great bell. It was rung to announce the daily opening and closing of the city gates and any important event which might befall the country, but now the new era is marked by the jangling bells of street cars as they pass thru those gates day and night; the clanging of the locomotives and the booming of Japanese cannon.

I would have you listen to three other bells I have heard in Korea. Standing on our house site hill watching a glorious sunset softly there came to me across the paddy fields the sweet peals of a Confucian temple bell. The temple is over a thousand years old and perhaps thru all these years that bell has called to rites of ancestral worship. More musical and bearing a message of greater worth were the Catholic Cathedral bells of Seoul answering each other across the valley; another call to prayer to a people who still believe in the efficacy of relics and dead men's bones. But jangling thru one's meditations comes the memory of an other bell rung for five minutes in our very ears as only a youngster intent on making a noise could ring it. It was the hospital bell which called nurses and doctors from their work to pray that God would use their skill in the healing of sick minds and bodies. It also served to call the girl's primary school and medical college students to renew their search after truth. So we could forget the nervous shock in the thought that the bell did its share in carrying the saving Gospel of light and healing to a people who sat in darkness and as that bell gave forth uncertain sound so we desire to learn this difficult language that we may utter sounds easy to be understood and preach the Gospel of the saving Christ. Has this people not heard? Yes, many have and "their sound is gone out to all the earth."

Our doubts are traitors and make us lose the good we oft might win.

THE LANGUAGE CLASS IN PYENG YANG.

The Schedule of the Korean Language Class to be held in Pyeng Yang in June and July next, is certainly a most tempting one both as to teachers and subjects taught. The advantages of these classes have already been proved by experience, and fill with regret, if not envy the

minds of those who in past years, plodded on practically alone with the scant aid of a Korean teacher (?)

But there are few good things in this world without some counter balancing evils. Of those, which place a serious handicap on this class, we have learned both from residents of Pyeng Yang and language students, as well as from the plain indications seen in the statement of arrangements published by the Committee.

It seems an ungracious act to make any criticism of what is so great a benefit to the whole missionary community, but it certainly is done in no spirit of fault finding, but only with a desire to call attention to a difficulty which needs correction.

We recognize the fact that it is hard to arrange anything important, perfectly, at the first, but with experience, and time, to help, we believe all will come right.

No one can say too much of the benefit conferred by the teaching, but the inconveniences, and difficulties, not to say dangers, arising from the gathering of so many visitors, under the conditions which seem necessary, and afflicting entertainers as well as entertained, are really very serious. These conditions are overcrowding in the most trying season of the year* to which is added the menace to health resulting from change of food and water—even the best—especially at that time. Many are thus crowded together in dormitories without their usual comforts, with the improbability of thorough supervision of service, and table, and sanitation, by a competent and careful housekeeper.

The housekeepers, on the other hand, who have been engaged in exhaustive missionary effort during the year, are worked to the limit, with overcrowded houses, full of guests who are sometimes ill, adding worry to labor, at a time when the system is relaxed with heat and overwork, and when they should be resting and gaining strength for next year's battle. Dormitories and homes together were hardly sufficient for last year's influx of guests.

Again, the physicians and nurses who go to Pyeng Yang to study, are, we are told, obliged to spend too much of their time, in attending the sick. This fact in itself, speaks volumes of the dangers incurred. We are credibly informed, that some of the doctors who came to class last year, stated their unwillingness to take the time, so hard to secure in leaving their stations, to practice medicine, which they could have done without coming to Pyeng Yang,—this we have on authority of one of the doctors—and the one who willingly attended all calls was scarcely able to get any time for study.

The statement that there was so much illness, needs no comment. That there were quite a number who were ill, at that time and among them two deaths, one of which cost the mission the loss of one of its most efficient and beloved workers, demands the serious attention of our missions, and an earnest effort to prevent similar catastrophies in the future.

* Other work for natives occupies the cooler months, and the dormitories needed are in use by the schools except in the summer.

We have learned from one of the members of Pyeng Yang station, that when the question of having the language class held there was left to the ladies of that place, they decided to consent to it, only on condition, that the visitors should be all accommodated in the school and college dormitories; not because of lack of hospitality, for many visitors have repeatedly proved the wide and untiring hospitality of these missionaries, but because after two or three years' experience, they have learned, that they are physically incapable of working as strenuously as they do thro' the rest of the year, and then filling their homes with guests for six weeks. We sympathize heartily with them in the resolution taken.

For students the conditions are equally trying. Tho' urged to attend by the need of such valuable assistance, as well as by the reiterated advice of the language committee, it is not pleasant to do so, with the knowledge, that they may overburden entertainers, and that while risking illness, they can neither ask for medicine, or medical treatment, without depriving some unlucky doctor or nurse of the study they came to attend at considerable sacrifice.

We believe that such an amount of illness, as has occurred during these classes, is due mainly to the time of year, and overcrowding, rather than to the unhealthfulness of Pyeng Yang; but there are quite a number of those who have stayed there, who assert that it is unhealthful, at least for visitors in the summer months. The myriads of flies, and the condition of the streets in the hot and wet season, would give some foundation for this belief.

But whatever the causes of sickness, it is evident that correction is needed somewhere, somehow. Our most thoughtful missionaries could hardly do better than to take up the matter and give it their gravest attention. To leave it to the decision of the women in Pyeng Yang, is to put them in a very trying dilemma, for on the one hand it forces them to close their homes to guests, on the other they are placed under unjust and extreme physical strain.

As we look about for possible solutions to the problem, we wonder if it would not be feasible to divide the class,† having part in Pyeng Yang and part in Seoul, since the houses in Seoul, tho' many more in number than in Pyeng Yang* are so scattered, that it would be no more possible here than there, to arrange at present for all the students to be quartered with safety within convenient distance from the class rooms.

On the other hand, were Dr. White's proposition to give us a large dormitory here in Seoul, accepted, that, with the homes in that neighbourhood, would we believe, comfortably house not only half, but all the guests.

Again, even in case of overcrowding, the advantages of Seoul, along health lines are incomparably greater. Beautiful, wide, well paved streets are being cut in all directions; fine sewers are being laid, mud ditches, are gradually disappearing, scavengers carry away nearly all refuse, police

* Counting all denominations.

† We mean dividing, not along denominational lines but according to subjects studied.

sanitary regulations are good and fairly well carried out, and there is at least one well manned and equipped hospital, with senior doctors, (who are not members of language class) numerous dispensaries, and drug stores, and trained nurses. This (even tho' the White dormitories, were located in Pyeng Yang, instead of here) can hardly be hoped for in that station for some years to come. As for foreign teachers our missions have enough efficient ones, to divide and have a full complement for both places, were the classes divided.

We do not pretend that this is the only solution of the problem, but it appeals to us as one which would greatly relieve present difficulties. At any rate we hope that the missions will take the matter into careful consideration and we beg for suggestions, before the next meeting of the Federal Council.

L. H. U.

"Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher."

A FEW NOTES CONCERNING PYENG YANG METHODISTS.

BY REV. B. W. BILLINGS.

The special feature of our work this year has been a series of five classes which gather in the leaders from all the territory tributary to the Pyeng Yang and Yeng Byen stations and by bringing the class closer to the several churches makes possible the attendance of a larger number of men. Three of these classes have already been held and a fourth is now in progress. In all of these the spirit has been fine and the diligence in study most marked.

The most largely attended class was the one at Kang Saw Eup in the centre of our work along the west coast. There were 132 enrolled and these represented nearly every church in that section of our work. There were from 80 to 100 present at "daybreak" prayer-meetings which were held long before sunrise and the spirit of prayer was upon the men attending. After another short prayer service at 9 a.m. three hours were given to study in classes and after dinner they met for two hours more. The evenings were left free for preparation.

From one little church some three miles away 8 men and boys who could not afford the expense of boarding arose early and starting out while it was yet dark were usually in the church ready for study before the others arrived.

Another little group where 20 to 30 people meet for worship on Sundays sent in 9 men to study. The local church entertained all guests at a very low rate but nevertheless attendance at a class lasting a week and a half meant considerable sacrifice to some of the men. On the night

before we adjourned a special testimony service was held which lasted for two hours and in which 40 men testified to the special blessings which they had received during the study. One after another they spoke of the lessons or services which had especially helped them. One man who is working hard to keep a Christian Boys' School going said that he came with a heavy heart but lost it in the first early prayer-meeting. Another said the communion with believers had been like a foretaste of Heaven. A freshman from the Pyeng Yang School testified with tears that he had given up all worldly aims and had given himself all to Jesus. Especially did these testimonies show the wisdom of having the day's work begin with the early prayer-meetings.

Before the close of the class twenty-four smaller classes were arranged to be held in February by the men who had studied in this class. Thus the potential influence of such a gathering is limited only by the amount of prayer with which it is upheld.

The city work in Pyeng Yang progresses nicely. A recent count on Sunday morning showed that there was a total of 1,246 persons present in our four churches and chapels inside the city walls. Each of these churches has a separate children's Sunday-school which is well conducted and upon these we depend largely for future growth in church membership. All our schools use the new graded lessons.

The Methodist share in Christian Educational work in Pyeng Yang can best be shown by figures. There are 190 boys enrolled in our Common and Higher Common Boys' School and repeated investigation shows that the average daily attendance reaches the remarkable figure of 183 or more. The new building for this school will be completed in May. The Common Girls' School has 158 girls enrolled with a daily attendance of about 130. The Higher School for Girls is a union institution with the Presbyterians. Out of 158 girls enrolled during the Fall term 53 were Methodists. The Academy and College work for Boys is also union work. During the Fall term the Academy enrolled 217 of whom 77 were Methodists and the College 47 of whom 15 were Methodists.

SYEN CHUN BIBLE INSTITUTE.

DEC. 26—JAN. 24, 1913.

This is a school for training Christian workers. Tho' not a school for the preparation of assistant pastors in the technical sense, it is a school for the training of laymen to become pastors' assistants. The school holds one month a year and the course extends over five years, the time is the month immediately following Christmas. Messrs. Roberts, Lampe and Ross have been the regular teachers. Forty-three students were enrolled this year in two classes. In the beginners or first class of 23 students, 5 came from beyond station territory, from south Pyeng An

Province. The average age of members of this class is 27½. The youngest student is 18, the oldest 46.

Farmers, merchants and scholars seems to be represented here as in general in Korea. In the advanced or second class of 20 students, among other officers are found an elder and a colporteur. The elder who is one of the best spiritual men in our constituency tho' a highly acceptable officer in the church, learned to read the Bible after becoming a Christian. He more than makes up for a lack of Chinese scholarship by having "been with Jesus" like Peter and John as referred to in Acts 4:13.

The schedule, in brief, consists of three parts which receive about equal attention or time viz.: (1) Old Testament study, selected portions, (2) New Testament study by books and (3) Topical studies founded on this Word of God. For example, the 1st class studied 3 weeks in Luke and one week in Acts 1-12 as ⅓ of their course; the second class spend a week each in the study of selected Psalms, 1st John, and the Doctrine of the Holy Spirit, and then a few days in the Geography of the Bible. This too only ⅓ of month's work. Six classes of an hour each were in session daily. The devotional or chapel services were very helpful. Remarks by the leaders introductory to prayer were brief enough to allow time for several prayers. The students participated promptly and fervently in these exercises. The daily plan of work consisted of two hours of Bible recitations in the morning, the chapel services coming in between these hours. A third recitation was held in the afternoon and the evenings when not otherwise spent in part by a regular service of the church were with few exceptions free for preparation of the morrow's work. There was drill in singing once or twice a week. Saturday afternoons were times of practical personal work. Local church members and officers introduced the students to people in the homes of the town. In this way a number of conversions were reported by the converts witnessing publicly on the Lords Day in church service. Some calls were also made upon people who have become discouraged during the past year.

The theory of personal work in addition to this practice was taught by addresses on the one hand, and by remarks and comments on the reports of the students as afterwards rendered. This used to be a method of work in the Bible Institute in Chicago, *i.e.* to say, the suggestion comes from that quarter.

The tho't that was emphasized constantly by the teachers and responded to and often expressed by the student body in prayer was that the work and aim of this Bible Institute was not study for study's sake or merely to know the Bible as an end in itself but as *a means of knowing, loving and living out the Father's will as therein revealed.* Daily oral and final written examinations were held, the climax of the month's prayer and meditation on the Word was reached the farewell evening. The students of their own initiative pledged themselves to endeavor to carry the Bible Institute idea into their home churches. They will hand on the instruction received and strive to create the atmosphere of the occasion in their home communities.

May the God who blessed Abraham to make him in turn a blessing, richly equip these men of prayer and "practice of the Presence" to pass on the fruit of the Spirit.

GOOD WORDS FROM SYEN CHUN.

Bible Institutes have been the order of the day in Syen Chun during January. The Women's Institute was opened this year for the first time. The curriculum of the Pyeng Yang Institute was adopted and women were called in who were ready to begin the first year of the course. Quite a number of our women have been studying in Pyeng Yang and they are left to continue study there or to wait until the new class here overtakes them. This class numbers seventeen. Having but the one division Miss Samuel and Miss Helstrom have divided the teaching so that they have been able to keep other work going at the same time. Miss Samuel taught first while Miss Helstrom guided Miss Stevens through a seige of typhoid fever. Now Miss Helstrom is in charge of the Institute and Miss Samuels has left for a series of country classes. The women of our district are delighted that at last a long coveted, much desired Bible Institute is really their own.

Our January station meeting had a matter of unusual interest. We are hoping that another year will find us with the long hoped for addition to our Medical Plant. There seems prospect that through the efforts of the Occidental Board, having its headquarters in San Francisco, the money for the asked-for Hospital may be forth coming. Dr. Sharrocks presented plans for the building which when approved by station and mission will give a working basis for the new plant. The present building will serve as dispensary and the new building will be connected with it, at present Dr. Sharrocks' operations are performed behind a screen in his general office. The new building will afford a real operating room, an additional consulting room, kitchens and rooms to accommodate 24 in-patients. The work our hospital may do seems limitless and we certainly need all the facilities possible for caring for the sick. In presenting the probable plans Dr. Sharrocks gave some interesting statistics dating from Jan. 1912 to Jan. 1913.

It will be seen that with the limited facilities and small wards, the medical work done has been by no means small but shows one of the largest records from our Mission Hospitals.

The total number of patients for the year is 18,258 including 1,066 visits into homes.

This gives an average of 1,520 per month or 60 per day straight thro' the year if Sundays are excluded.

In-patients average 60 per month with an average stay of 5 days each or a general average of 10 in-patients in the wards all thro' the year.

Operations under general anaesthesia were 137. The receipts for the year from patients average 13 *yen* per day exclusive of Sundays and not including the board bills paid by the patients.

No account has been kept of the "gross attendance," that is the patients and the friends who accompany them. A safe estimate of such a "gross attendance" for the year would probably be about 25,000.

Is it any wonder we feel the need of enlarging our plant?

The closing week of January being the closing of the various schools for the midwinter vacation. The Hugh O'Neill Academy for Boys has had an enrollment running to 120.

Typhoid fever has visited us and two boys have been taken from us by death. There have been several other serious cases and many more lighter cases. As a result several have been sent home to recuperate. The term examinations held just after Christmas showed excellent work.

The Academy for Girls has had an enrollment of 28. This year a further year of study has been offered and several of our graduates of past years are back with us for study. Our dormitory is full to overflowing for we have not only the Academy girls, but girls from the country who are attending the lower schools. Having no preparatory classes in our Academy necessitates some such an arrangement for country girls whose home schools will not carry them high enough to enter the Academy.

The school for Young Married Women has prospered this year. The enrollment has run to 32. The women are largely widows with an occasional wife of a Hugh O'Neill Student. So many being widows it has been necessary to help the most of the women to support themselves. We have a flourishing embroidery department which has added, grey hairs to the heads of one or two of our Mission ladies but has been the means of livelihood to the young women. Over 400 *yen* has been paid out for material and work in our Self-Help Department and the young women have greatly appreciated the opportunity afforded them for study and self-support. Mrs. Lampe or Mrs. McCune will be glad to furnish any articles of the girls' work that any one cares to buy.

Our lower schools are the same problem as in other stations. How to help Koreans run schools, keep them *up* to the mark educationally and *down* to the mark financially is work for a combination educationalist and financier. We have found that the expenses of teaching forces can be greatly reduced by using students of our higher institutions as teachers in the primary schools. As a rule they make excellent teachers and with one or two older teachers to give full time to teaching the younger teachers do very satisfactory work.

All the schools will close with a grand flourish and we hope reopen in Feb. with a further increase in attendance.

A WOMAN'S WINTER TRIP, AND ITS REWARD.

FROM A PRIVATE LETTER BY MISS McCUNE.

The work down here in Antung territory is an extremely interesting one. I never before came in contact with such a hungry set of women. There were one hundred at my first Country class at Namae.* Twenty-five were good readers, about ten know the syllables the other sixty-five are beginning the syllabary. The advanced class was one of the best I have ever taught (25 in number). Only two women missed a day, one on account of a sick baby the other on the last day, was called away by death of her mother. The lower class record is just as good. It was of a week's duration. The advanced class answered well and could ask as intelligent questions as have ever been asked by any of our advanced Whang Ha women. They reminded me of a nest of hungry birds with mouths opened wide eagerly desirous for the food they expected the mother bird would give them. The language differs from the talk farther North but we find practically the same difference between the shut in mountain whites at home and those near centres of learning.

If I had time to tell you of our trip up the mountain to Namae, I am sure you would almost gasp. Night had settled down before the last ten *li*† was covered. No place to stay for the night, we kept on. The cook with load and Bible woman had gone on before. The chair coolies, who had been drinking lost the way, and when we finally got to the right path it was late. That right path led up a *very* steep mountain with a growling, running river below and up above nothing but earth and rocks, almost a straight bank. The path was covered with ice. I got to the top and down on the other side on hands and knees, like a faithful pilgrim going to a sacred shrine. When I got below, that angry river was in front and the chair coolies were "howling" that their feet were frozen. Just then a light appeared, then another and another and the chair coolies cried out "Here's a dead person"! We were met by the Christians, who were crying because they thought I had fallen down the mountain and been killed. They found a decidedly lively corpse, and heard said corpse rebuke coolies for the lies they were telling. The church officers took off part of their clothes, and with me in the chair forded the river. We were greeted on the other side by about a hundred and fifty waiting Christians. Those dear old grandmothers with wrinkled faces and white hair, fell on my neck and wept over my encountering such perils for their sakes. I was comforted, and it was one of the happiest nights of my life. Old women of seventy years and over had walked, some, 80 *li*, others, 70 *li* with little rice bags on their heads and the Bible tied in its bag to their backs to study God's Word. Others had walked or crawled over almost impassable mountains of ice and snow greater dis-

* A little country town.

† Three *li* make an English mile.

tances than the older women. Thank God I came.† The work here needs two ladies and needs them *now*.* A Korean woman no matter how good she is cannot organize and wisely plan these country classes and the other classes which are the rock basis not only of Antung Bible Institute for women, but the basis of *character* which will make these women's sons future leaders for God.

Naktul, Jan. 15th.

Did not have opportunity to send letter from Namae and will finish this now at this place where the second class is held. There are about ninety-five in this class already. One woman walked 130 *li* in two days, and over such awful roads, to get here, others have come from 40 and 50 *li*. This church has had its conflict with Satan and at present seems rather defeated as about fifty members have withdrawn and formed a separate body. This morning three of the women from the division came to study in the class. My! but they did look sheepish but very wistful. God will use the study of his Word here to bring about a reunion for that we are praying. Please join us. The whole trouble was or is centered in one man who has wordly power in a degree and lead off the fifty church members.

* To-day is the day of grace in Andong.

† She was only a borrowed missionary for a few weeks.